



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the side of the great empiricists and rationalists, Roger Bacon and Thomas Aquinas, there were pseudo-philosophers and pseudo-scientists, Eckhart and Tauler, Suso and Boehme, who are the true ancestors of the great philosophers of modern Germany, of Kant and Hegel, of Schilling and Schopenhauer. Kant's philosophy is, therefore, a mere caricature of scholasticism, a parasitic growth, as it were, devoid of originality and absolutely worthless.

Attacks on German thinkers are so numerous nowadays that some readers will perhaps suppose this work to be a work of circumstance, devoid of permanent value. It is not so, however. The author, who is a professor in the School of Anthropology at Paris, was expounding the same view long before the war began. Moreover, the author's epistemological point of view is no less interesting than his opinions about the historical tradition.

The epistemological system, of course, is not entirely new. Levy-Brühl's words "*Tout est dit*," apply to philosophy more than to any other branch of human knowledge. Papillault's system can be traced back to Pythagoras, whom the author mentions with reverence. But, whereas Pythagoras's thinking had come to us in isolated, difficult, second-hand fragments, we now see it before us in a living form, and we can form a clear conception of what a Pythagoras of the twentieth century would say and think.

The criterion of truth is to be found in the mathematical sciences, especially in arithmetic, the simplest and clearest among them. The unit is the prototype of the absolute monad dreamed by metaphysicians. It belongs to the genus number, of which the particular numbers are the species, the nature and value of which are perfectly known according to its place in the series. Numerical concepts are thus perfect concepts, to which all other concepts must be reduced in order to be understood. And the author analyzes accordingly the concept of cause, showing at the same time the superficial character of the analyses previously made by Hume, Karl Pearson, and other English empiricists.

The book deserves to be read by all lovers of philosophy.

JOSEPH LOUIS PERRIER.

COLUMBIA UNIVERSITY.

A Defence of Idealism. MAY SINCLAIR. New York: The Macmillan Company. 1917. Pp. xvii + 355.

This "Apology for Idealistic Monism" is written on the theory that a strong attack is the best defence, at least for a philosophy that is "in process of being bowled out." In a rapid-fire review of Samuel Butler, Bergson, McDougall, James, and Schiller, the new real-

ism and the "new mysticism," the author undertakes to show how contradictions and dilemmas follow in the wake of pluralism. The discussion is uniformly good-natured and vivacious. Miss Sinclair follows her literary instincts in writing the book, and insists upon being interesting. To this end she adopts a conversational and informal style. To illustrate: "So simple and direct and clear is Mr. McDougall that he puts a pistol to our heads and presents us with two alternatives and two alone" (p. 74). Again: "There can be no question of a kick in the ribs dwelling to all eternity in the bosom of the Absolute; because, for the new realist, there is no Absolute and no bosom" (p. 224). If the style is informal the design of the book as a whole is not less so. The author "follows the lead of the subject-matter," with no attempt at systematic exposition, her aim being primarily critical rather than constructive.

Miss Sinclair's idealism is difficult to comprehend, because it is so largely defined in negatives. Although she asserts that "the method of philosophy should be purely logical" (p. xi), she believes that "the monist's only chance is to abandon his epistemology; even if the alternative has to bear the dreadful and dishonored name of spiritualism" (p. 211). Miss Sinclair seems to mean by "epistemology" an abstract mode of dealing with thought and thought-relations. The idealist, she says, "can not conjure the universe out of such feeble propositions as that thought is unity and unity is thought" (p. 211). "To say that 'Thought thinks itself' is not enough. From the unsubstantial forms of its own thinking it can build no bridge from its own world to the world where things are and are done. But spirit can be supposed to do things. He [the monist] can define it as that which thinks, and wills, and energizes in one undivided act" (p. 297). Miss Sinclair's idealism is, therefore, monistic and concrete. Little more can be said about it. Why she should speak of it as the "new" idealism is not clear. It might be added that in spite of the author's determination to desert "epistemology" she frequently lapses into abstractness.

Because the method of the new realism is logical, Miss Sinclair believes it to be idealism's strongest opponent. "The chances are that it is neither pragmatism nor humanism, but the new realism that will succeed in establishing itself as the dominant philosophy of the twentieth century" (p. 297). The longest chapter in the book is devoted to a study of the new realism, with special reference to the work of Russell. "Pragmatism and humanism," as presented by James and Schiller, are criticized at length. Dewey is overlooked. Bergson receives special attention in the chapter on "Vitalism." The remaining chapters, devoted to various topics, are more interest-

ing than important. In the final chapter, "Conclusions," an attempt is made to sum up the argument, and show how it bears on the problem of immortality.

As *A Defence of Idealism* Miss Sinclair's book must be called a failure. She gives neo-Hegelian idealism over to the enemy without any attempt at defence, while the "new idealism" which she advocates had no enemies at the time when the volume was written. "A Defence of Monism" might be a better title. As a criticism of certain contemporary tendencies in philosophy the work has considerable merit, and it will no doubt be welcomed as a contribution to current discussions.

D. T. HOWARD.

NORTHWESTERN UNIVERSITY.

JOURNALS AND NEW BOOKS

REVISTA DE FILOSOFIA. November, 1917. *Fantasmas de la selva misionera* (pp. 329-340): J. B. AMBROSETTI. - A collection of legends in vogue among Paraguayan Indians. *Noción de Dios y noción de espacio* (pp. 342-345): FLORENTINO AMEGHINO. - The only immaterial infinite is space. The notion of God is a childish notion, born when man was still in a savage condition and which is now disappearing in the light of civilization. *Los valores morales de Ameghino* (pp. 345-352): VICTOR MERCANTO. - Ameghino devoted his whole life to the advancement of science in Argentina and is a model for the new generation. *El desenvolvimiento social hispano-americano* (pp. 353-475): ERNESTO QUESADA. - A very important study of the civilization of American Indians. *Interpretaciones nuevas de la filosofía judía* (pp. 476-484): F. I. LARIOS. - A critical study of Nima Hirshensohn Adlerblum's work "A Reinterpretation of Jewish Philosophy." *Influencias de Lamennais durante la emigración argentina* (pp. 485-493): JOSÉ INGENIEROS. - Lamennais had an immense influence in Argentina during the second half of the past century. From the school of Lamennais, the Catholic, came Felix Frias; from the school of Lamennais, the free-thinker, came Francisco Bilbao.

Whitehead, A. N. *The Organization of Thought, Educational and Scientific*. Philadelphia: J. B. Lippincott Co. 1917. Pp. 228. \$2.00.

Book Review Digest. Edited by Margaret Jackson and Mary Katharine Reely. New York: The H. W. Wilson Company. 1918. Pp. 699.